

Ostravská univerzita v Ostravě
Fakulta sociálních studií



UNIVERSITAS
OSTRAVIENSIS
Fakulta sociálních studií

Institucionální sborník Fakulty sociálních studií
Ostravské univerzity v Ostravě



Kolektiv autorů

Ostrava 2014

**Ostravská univerzita v Ostravě
Fakulta sociálních studií**

**INSTITUCIONÁLNÍ SBORNÍK
FAKULTY SOCIÁLNÍCH STUDIÍ
OSTRAVSKÉ UNIVERZITY V OSTRAVĚ**

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Obsah

Předmluva	4
Social Exclusion and Spatial Segregation as a Problem of Social Policy and as a Topic for Social Professions (<i>Detlef Baum</i>)	5
Sociální stát ve věku přístupu (<i>Jan Keller</i>)	16
Jak se učí výzkum výzkumem? (Aneb proč integrovaný výzkumný přístup nemůže být výzkumným přístupem smíšeným) (<i>Ivana Loučková</i>)	30
Sociální práce očima klientů (<i>Eva Nedomová, Iva Tichá</i>)	46
Governance sociální exkluze: případová studie Ostrava (<i>Iva Tichá</i>)	60

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Předmluva

Fakulta sociálních studií Ostravské univerzity v Ostravě byla založena v roce 2008. V současné době má fakulta 757 studentů. Má akreditovány tři studijní programy, a to Sociální politika a sociální práce, Sociální politika a Zdravotně sociální péče. Fakulta má akreditovány všechny tři stupně vysokoškolského vzdělání. Doktorský studijní obor Sociální práce je akreditován v českém i anglickém jazyce. Fakulta má rovněž práva k habilitačnímu řízení a k řízení ke jmenování profesorem v oboru Sociální práce.

V oblasti vědy a výzkumu se fakulta koncentruje na výzkumná témata související s důsledky vývoje společnosti pro teorii a praxi sociální práce. Členové fakulty se zabývají problematikou sociální exkluze, chudobou rodin s dětmi a seniory.

Předkládaný sborník nabízí přehled témat, kterými se v současné době autoři Fakulty sociálních studií zabývají.

Stať profesora Detlefa Bauma se zabývá sociální exkluzí a prostorovou segregací ve vztahu k sociální politice a sociální práci. Autor nabízí nejen vymezení pojmu, ale i konkrétní návrhy pro sociální práci, jak poskytovat pomoc a podporu mladým lidem, kteří žijí v podmínkách socioprostorové exkluze.

Profesor Jan Keller předkládá stať zabývající se debatou o významu sociálního státu. Do debaty vstupuje s využitím argumentů z práce amerického autora Rifkina s názvem „Věk přístupu“ s podtitulem „Nová kultura hyperkapitalismu, v níž se celý život stává předplaceným zážitkem.“

Docentka Ivana Loučková nabízí ve své stati o výuce výzkumu v sociální práci řadu podnětů pro vysokoškolské pedagogy i pro studenty. Cenná je její argumentace týkající se integrovaného výzkumu a jeho výuky.

Stať studentek doktorského studia Mgr. Evy Nedomové a Mgr. Ivy Tiché prezentuje parciální výsledky výzkumu rodin s dětmi a seniory žijících v chudobě, případně ohrožených chudobou. Autorky se koncentrují na možnosti sociální práce s těmito skupinami klientů.

V poslední předkládané stati autorka Mgr. Ing. Iva Tichá diskutuje vymezení pojmu governance a možnosti governance při dosahování sociální koheze na příkladu města Ostravy.

doc. PaedDr. Oldřich Chytil, Ph.D.

Social Exclusion and Spatial Segregation as a Problem of Social Policy and as a Topic for Social Professions

prof. Dr. Dr. h. c. Detlef Baum

Abstract: This article deals with some aspects or reasons for the connection between spatial segregation in urban contexts and exclusion from important areas of social life, from possibilities of action, from participation in urban life, all in all, exclusion from the average living conditions of the country population and the consequences for people living in excluded and deprived areas. The connection between spatial separation and social exclusion is meanwhile a problem of social policy in cities, because the capacity of integration of urban societies is threatened and social work is more and more faced with problems of individuals or groups being excluded by the conditions and the structure of the space.

In this article it should be explained why living conditions in a special spatial context either privilege or deprive people living there. And it should be reflected why the negative consequences of spatial segregation in their spatial concentration are central conditions for social exclusion - at least as much important as being unemployed. What are the consequences for social policy and social work?

Abstrakt: Tento článek se zabývá některými aspekty či příčinami souvislosti mezi prostorovou segregací v urbánním kontextu a vyloučením z důležitých oblastí sociálního života, z možnosti aktivně jednat či participovat na urbánním životě, tedy vyloučením z obvyklých životních podmínek běžných pro ostatní obyvatele určité země, včetně důsledků pro osoby žijící ve vyloučených a deprivovaných lokalitách. Spojení prostorové segregace a sociální exkluze je problémem sociální politiky ve městech. Integrovaná kapacita urbánních společenství je totiž ohrožena a sociální práce je stále častěji konfrontována s problémy jednotlivců nebo skupin, vyloučených za podmínek daných strukturou daného prostoru.

V tomto článku se snažíme objasnit, proč životní podmínky panující ve specifickém prostorovém kontextu své obyvatele buď privilegují nebo deprivují. Zajímá nás, proč jsou negativní důsledky prostorové segregace v dané prostorové koncentraci klíčovými podmínkami pro vznik sociální exkluze, přičemž hrají přinejmenším stejně důležitou

¹ Text vznikl v rámci realizace projektu Rozšíření a rozvoj vědeckovýzkumného týmu Ostravské univerzity, Fakulty sociálních studií, číslo projektu: CZ.1.07/2.3.00/20.0080, který je spolufinancován Evropským sociálním fondem a státním rozpočtem České republiky.

rolí jako nezaměstnanost. Kládeme si otázku: Jaké jsou důsledky pro sociální politiku a sociální práci?

Key words: social exclusion, spatial segregation, housing as a central condition for social exclusion, consequences for social policy and social work.

klíčová slova: sociální exkluze, prostorová segregace, bydlení jako klíčová podmínka ve vztahu k sociální exkluzi, důsledky pro sociální politiku a sociální práci.

Introduction

I would like to explain some aspects or reasons for the connection between spatial segregation in urban contexts and exclusion from important areas of social life, from possibilities of action, from participation in urban life, all in all, exclusion from the average living conditions of the country population and the consequences for people living in excluded and deprived areas. In this context I refer to a definition of the EU, which was developed in connection with the programmes against poverty in the seventies. Poverty is there defined as an exclusion from the average living conditions in a country. Theoretically we could also justify why we could apply the definition also to a bigger urban region. The point is that this definition refers to social exclusion when it discusses poverty.

The connection between spatial separation and social exclusion is meanwhile a problem of social policy in the cities, because the capacity of integration of urban societies is threatened and social work is more and more faced with problems of individuals or groups being excluded by the conditions and the structure of the space.

My reflections are based on many years of experience in practical social work with young people in a deprived area in Koblenz and on researching the conditions of their life, their behaviour and self-awareness and on that what they know, think and what they expect in the future (Baum 1996, 1996a, 1999).

I and my students have founded and organized a youth-centre in a very strongly deprived neighbourhood with about 2600 inhabitants in 700 flats. There is no urban structure, the distance to the city is 2.5 km. The neighbourhood is separated from the city by a river and an industrial area. There is one supermarket, nothing else, no doctors or other services, there is nothing indicating that the people live in an urban context - except for a sun-tanning studio. It is a part of the city without being urban. Most of the adults are unemployed or are working in low-paid jobs without perspective. A big part of them are dependent on social support by the community. The share of young people under 18 years is very high. They usually visit a low-level secondary school, their integration in the job market by a job training is very difficult. They do not find places for training or professional work. Furthermore, we find there a higher part of migrants or people coming from Russia.

My theoretical background is an approach of the Chicago School, the socio-ecological approach, developed in the twenties in the States (Burgess, Park 1925, Wirth 1964) and the discussion of this approach in the sociological literature of the last years (Friedrichs 1995, Löw 2001, Vorkamp 2003).

For our consideration four central premises are important:

- a) In a social space, the population is spread over the space according to certain conditions or distribution patterns.
- b) The spatial distribution of the population reflects social stratification of the society in a certain space.
- c) Spaces must be taken in possession by the people acting there, before they become a social context in which people live and their life is influenced by the space.
- d) The space itself produces privileges and deprivations or problems by its structure regarding the arrangement and the quality of the buildings, the streets, the places etc., by its varied character, its borders and crossings to other quarters.

The Phenomena in General: The Meaning of the Connection between Social and Spatial Segregation

In general we can say: in modern societies and especially in urban regions we observe a growing connection between spatial exclusion on the one hand and socio-economical deprivation, socio-cultural discrimination and social exclusion on the other hand. These processes have even more advanced in large cities, leading to divisions into very privileged areas and very deprived areas. My thesis in this context is that there is an interdependence of privileging and deprivation, respectively between inclusion and exclusion. We do not have deprivation in spite of privileging but through privileging.

The division of cities is related to problems which we usually explain with the increasing and spatial accumulation of social problems in deprived areas, combined with the high cohesion of problems and homogeneity of the social stratification and social structure. In these neighbourhoods we only find a deprived population, nobody else. There is no social mixture of the population, no functional mixture of commerce, business and public and private services. That is the condition why these quarters are socially, culturally and economically divided from the centre. Furthermore, these quarters get a specific reputation, which means the physical distance becomes a symbolic distance. The spatial exclusion is reinforced by the symbolic exclusion, because there is structurally no easy way to change from the quarter to the other parts of the city (Kronauer 2002, Dangschat 2000, Farwick 2001, Bremer 2000).

In urban centres of modern societies, socio-spatial segregation leads to special experience of social exclusion by the excluded people. Failures in the other areas of integration, at school, in job training or in the job itself or acting not successfully in the public space lead to reduced possibilities of action at all and lead to a feeling of being deprived. We have noticed that these experiences of deprivation outside the environment of the neighbourhood lead to a retreat in the neighbourhood and to an increased identification with the nearby neighbourhood. If inhabitants of such areas cannot be ensured of their identity outside the neighbourhood, they can do that inside the neighbourhood, because they know and fulfil the values and norms being shared with the significant others just there. Therefore, they are accepted by the people there and they are considered as integrated by the people there.

Social Exclusion

The term "exclusion" means firstly that the logic of capitalism concerning the social organisation of work and the distribution of possibilities and chances privileges some groups of people and deprives others. So some have possibilities for decision making and for acting, because they are integrated in central markets, while others do not. Because of that we must not discuss the voluntary segregation, but the forced segregation, forced by these two kinds of logic of capitalism. The main question is the question of forced exclusion from the central markets as a central condition for exclusion from relevant social processes, interactions, from public communication and from possibilities to reach social goals which are considered as an essential condition for integration into the society. Social exclusion is the social dimension of the question: does someone belong to a social-interactive context or not? It means a process of psycho-social exclusion from communication processes, interactions or participation through discrimination or by losing the status or reputation. And social exclusion means an exclusion from constitutional ideas of values and norms, from principles of integration or from ideas of how members of societies should be integrated. The consequence is that people are excluded from social contexts of action, in which they ensure their identity or their status as a condition of integration. Normally, we consider people as integrated if they are able to arrange their life independently and without any support from others. They should be integrated in the labour market and in the markets of consumption and in the housing market. This is an integration value. Any other social situation is discreditable.

Furthermore, social exclusion means a kind of exclusion from social support and social security. In Germany, this kind of exclusion is historically based on social policy which mainly concentrates on integration into the labour market. People who do not work have no chance to be supported by social security; they have to ask for social help and welfare.

Spatial Segregation

Spatial segregation means a process of spatial division of a population in a socio-spatial context such as a city because of the socio-economic principles of access to chances and mechanisms of distribution for instance by the housing market or because of political decisions by the city administration.

Spatial segregation is a result of the process of development of privileged and deprived residential areas in a city. It is a "natural" process and leads to the consequence that privileged residential quarters privilege their inhabitants and deprived residential areas disadvantage their inhabitants.

Connection between Social Exclusion and Spatial Segregation as a Problem of Social Policy

In the perspective of a theory of social policy, a welfare state has to solve problems on two levels:

- a) On the level of **social integration**: People must have the possibility to get social security, they should be able to reach acting goals which promise integration and guarantee an identity. Especially under the conditions of a modern functionally differentiated society, the welfare state has to ensure that individuals are able to find access to all important fields of life (education, housing, work, health, social security and so on).
- b) On the level of **system integration**: the welfare state has to make sure that its economic system is able to integrate people economically and the welfare state has to guarantee the economic, cultural and social resources for social security and social integration under the condition of a differentiated society. The integration in the society as a goal of social policy is achieved if people reach goals for social integration, if they have access to all important fields of life, if people find conditions for realising values, which are shared by all and if they have the awareness of being integrated. In this context, the relationship between different functional areas of the society is important. This is meant by system integration.

The social problem of social exclusion lies in lacking effectiveness of socio-political benefits on the state and community level concerning security and social integration. Therefore, it is a problem of social policy.

Through its importance of integration in the labour market or by work, especially the system of social security leads to a division of the welfare state into people who are included by work vs. people who are excluded from work and therefore from central areas of living: housing, working, consuming and security. This is a problem of national policy.

This argument is a historical one as well as a systematic one and refers to the central control possibilities of the welfare state: controlling by distribution of rights and money. Furthermore, the characteristic form of social security in Germany is the reason for the division of the social system grounded in the different forms of social support: social security by acquired rights on the basis of waged work vs. social support by entitled rights, entitled by the society.

On the community level the problem of social policy is evident in reduced possibilities of social integration in and through social spaces, because of the logic of the housing market, of the structure of the space, of the arrangement of the housing and buildings, in the infrastructure of services and possibilities for urban life. In deprived areas we find special effects of socialisation. Children and young people do not learn appropriate forms of presentation in an urban public space, above all they do not learn how they should fulfil norms, how they should play roles, how to define situations of interaction. People are not only people in the space but by the space. Spatial exclusion leads to an exclusion from the urban way of life and is reinforced by people's poverty. Both lead,

together with other conditions, to social exclusion from the urban context or a way of life and lead to consequences for the individuals being excluded.

Connection between Social Exclusion and Spatial Segregation as a Topic of Social Professions

If socio-spatial segregation leads to social exclusion and if socio-spatial segregation is the reason for reduced chances of acting and for reduced possibilities of access to resources for securing one's identity and the social status, and if the topic of social professions is social integration - then socio-spatial segregation is an important topic for social professions, too.

Our experience is that especially children and young people are missing the access to areas of urban public spaces as an important experience of socialisation and as an important condition for growing up. This is also a result of empirical research. In their quarter they do not learn what it means to interact in an urban public space, how to act reasonably under the condition of "uncompleted integration" (Hans Paul Bahrdt 1974). But it is an essential condition of urban public spaces. That means, somebody is only successfully integrated in a special social context with their role and not with their whole personality and therefore someone is able to interact reasonably, if he/she is able to play their role and to fulfil the expectations of the public space by uncompleted integration. Inhabitants of deprived areas do not have the experience of this form of integration in a public context and of how to maintain their identity under these conditions. That is the reason why children and young people fear the city centre as a social space for special experiences or acting. Above all young people retreat therefore to the nearer environment of their neighbourhood, because there they can present their identity successfully and fulfil the norms and expectations. Therefore, they are often not interested in visiting the city, they do not have any thematic access to the urban lifestyle and the public space remains an unknown space. They feel the potential discrimination by the others, because of the known reputation of their address. And people will be discriminated by their address, indeed.

More and more we all are forced to justify our interests in public discourses and to explain what we want and what we do not want. Therefore, we need certain competences and knowledge, especially competences of communication. We must learn and reflect these competences in the contexts of experiences with such interactions and decisions in social spaces where these processes take place. Under normal conditions of socialisation we learn this, but people of deprived areas do not learn it.

Social professions must at first develop the awareness concerning the importance of social spaces and spatial contexts for the development of such competences and psycho-social conditions for the identity. This topic must still be transferred into the theory and the methods of social work.

In order to repeat: social professions must know that people live not only in a space but by the space, by its conditions. If the space itself does not offer any conditions for gaining certain competences, if people do not know, why they should learn - why should they be

interested in changing their situation or their conditions of life? Social work must work together with the people in taking possession of the social space.

Social spaces are taken in possession by the inside acting individuals in a special way. Through this process individuals interpret the space according to their interests, their needs, their awareness and their competences. In order to do that, structures for stimulations, suggestions, participation, possibilities for alternative thinking and completing of other experiences are needed. Individuals in such social spaces will only become active creators of this space if they have taken possession of the space and they are able to realise their interests in the space and by its structure. They do not become active creators if they have just adjusted to the circumstances. If they consider the space as being conformed to their interests or needs - why should they change anything?

These arguments are important referring to the situation in a space as well as referring to the relation to other spaces, for instance the public space of the inner city. Now we see that people living in deprived areas do not have any cultural, interactive and psycho-social access to the urban life because of the socio-spatial distance to the city.

People must make the experience what it is like to be needed and therefore to have a value. Our societies allow the disastrous process, to take no notice of the people who are not needed - and spatial integration is a symbolic expression for not being needed. We consider them even as troublesome, they are a burden for the social security system and they are turned away from the public spaces of the city. Capitalistic societies do not need such groups and their number is increasing. People are needed if they fulfil the norms and values of work, consumption and housing.

The social dynamite of this process and the threat to the urban life are not assessed in all consequences at this time.

If the inhabitants of a deprived area - above all young inhabitants - do not feel that they are needed or that they have a value in relation to others - why should they accept the society? Above all young people are in a process of finding out their identity. If they grow up with the feeling they are not needed - then it is a threat to their identity. But the whole socialisation in the family and at school is aimed to integrate young people in the central markets of our society, to enable them to define their own cultural and social accesses to the society through their work, through their aims of living and through their consumer behaviour. Young people in deprived areas are refused these experiences, but not in addition to their social and spatial situation, but because of it.

Social work must recognise that people are only able to change their situation if they are accepted by others. And they are only able to accept others, if nobody wounds their identity and integrity. People are only able to act if they can articulate their interests and needs as reasonable demands.

Social work must support these processes of self-definition and self-articulation. Young people must be supported in finding their identity and their competences to articulate their interests. Together with - and not for - the inhabitants, social work must exert influence on the social policy of the community; together with the people, social work has to represent the interests towards institutions and organisations, first and foremost against the administration. The inhabitants must intervene in the processes of planning

and of decisions regarding improvement of their living conditions. Social work must help to develop chances of participation.

Conclusion

Increasingly, we receive an impression that conditions of the reproduction sphere leads to social exclusion more than conditions of the production sphere. Being unemployed is one of the conditions of social exclusion - but only one. Unemployment alone does not explain social exclusion.

And our experience is that the residential quarter and its structural frame lead to social exclusion - at least to social disadvantages. If we want to explain social exclusion, we have to do with a lot of factors which are interdependently connected. In our research we discussed a theoretical frame in which we assume that the residential quarter is the first condition of social exclusion. In deprived areas we find all the described disadvantages cumulated: poverty missing urbanity, spatial distances to the nuclear city, missing infrastructures. And therefore, the deprived area leads to a depriving area. Only under these conditions, spatial segregation leads to negative consequences for the behaviour and the consciousness of the inhabitants. In the interactive connections of these conditions we find the reason for spatial segregation. Not only the spatial distance is important, it is important when spatial distances become social distance - one of the central principles of the Chicago School.

The consequences of this form spatial segregation are relevant to the behaviour of the people there. These consequences in their interactive connections then lead to social exclusion.

Therefore, we have the thesis that housing and living conditions - conditions of the reproduction sphere - have more influence in the question: Do people still belong to a social context of a socio-spatial structure such as the city or a part of the city or village or not? Are the already socially excluded or threatened to be excluded or not?

This thesis is based on the theoretical position that the central question of social structure is no longer a question of social stratification but a question of inside or outside. Does someone belong to the society or not and this question is increasingly reflected on the background of housing and living conditions.

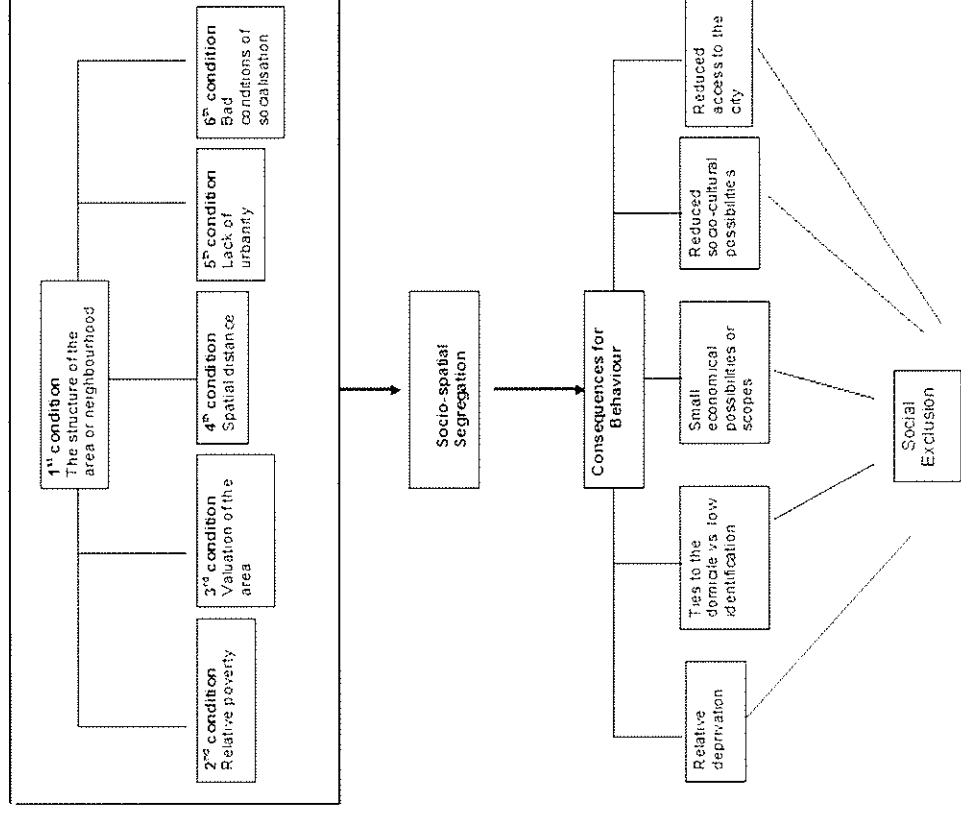


Fig. 1: The framework for our theoretical explanations and our research design in an overview

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**INSTITUCIONÁLNÍ SBORNÍK
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